

GHEEBAT ZABAN KA EK BADA GUNAAH

MUFTI TAQI USMANI (DB)

ki maqbool kitab islahi khutbat hindi mein se
iska khulasa **HINGLISH** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسولہ الکریم - اما بعد.

Imam Navvīؒ unn gunaaho ka bayan farma rahe hai jo is zaban se zahir hote hai aur sab se pehle us gunaah ko zik'r farmaya jiska rivaaj bahut zyada ho chuka hai vo hai geebat ka gunaah ye aisi musibat hai, jo hamari majliso par aur hamare muashare par chaa-gai hai, koi majlis isse khali nahi hai koi guftagu isse khali nahi Nabie Karim ﷺ ne is par badi sakht vaeide bayan farmai hai, aur qurane karim ne geebat ke liye itne sangeen alfaz istemal kiye hai, ki shayad kisi aur gunaah ke liye itne sangeen alfaz istemal nahi kiye gaye chunanche farmaya ki ek doosre ki geebat mat karo,

(kyu ki ye aisa bura amal hai jaise apne murda bhai ka gosht khana) kya tum mein se koi isko pasand karta hai ki apne murda bhai ka gosht khaye tum isko bahut bura samajhte ho isliye jab tum is amal ko bura samajhte ho, to geebat ko bhi bura samjho, isme zara gaur kare ki isme geebat ki kitni burayi farmayi hai ek to insaan ka gosht khana aur adamkhor ban jana hi kitni burayi ki baat hai aur insaan bhi konsa apna bhai aur vo bhi zinda nahi balki murda apne murda bhai ka gosht khana jitna sangeen hai utna hi doosre ki geebat karna sangeen aur khatarnak hai.

Geebat ke ma'ne hai doosre ki peeth piche burai bayan karna chahe vo burai uske andar paa-I jaa rahi ho galat na ho phir, bhi agar bayan karoge to geebat mein shumar hoga hadees mein ata hai ki ek sahabi ne Nabie Karim ﷺ se sawal kiya ya Rasoolallah geebat kya hoti hai to aap ne jawab mein farmaya apne bhai ka uske peeth piche aise andaaz mein zik'r karna jisko vo pasand na karta ho yani agar usko pata chale ki mera zik'r is tarah us majlis mein kiya gaya tha to usko taklif ho aur vo usko bura samjhe to ye geebat hai un sahabi ne phir sawal kiya ki agar mere bhai ke andar vo kharabi haqiqat

mein maujood hai jo mein bayan kar raha hu to aapne jawab mein farmaya ki agar vo kharabi haqiqat mein maujood hai tab ye geebat hai aur tum uski taraf joothi nisbat kar rahe ho to phir ye geebat nahi; phir to ye boh-taan ban jaega, aur dohra gunaah ban jaega (abu dawood). مکتبہ

Ab zara hamari mehfilo aur majliso ki taraf nazar daal kar dekhiye ki kis qadar iska rivaaj ho chuka hai aur din raat is gunaah ke andar muftala hai Allah taala hamari hifazat farmaye ameen

Baaz log isko durust banana ke liye ye kehte hai ki mein geebat nahi kar raha hu mein to uske mooh par ye baat bol sakta hu maqsad ye hai ki jab mein ye baat uske muh par keh sakta hu to mere liye ye geebat karna jaaiz hai yaad rakho chahe tum vo baat uske mooh par keh sakte ho ya na keh sakte ho vo har halat mein geebat hai agar tum kisi ka burai se zik'r kar rahe ho to ye geebat ke andar dakhil hai aur ye bada gunaah hai.

Aur ye aisa hi bada gunaah hai jaise sharab pina daaka daalna, bad-kari karna bade gunaaho mein daakhil hai dono mein koi farq nahi ve bhi harame qat'aie hai ye bhi harame qat'aie hai balke geebat ka gunaah is lihaz se un gunaaho se zyada sangeen hai ki geebat ka talluq

bando ke huqooq se hai aur bando ke huqooq ka mamla ye hai ki jab tak banda usko maaf na kar de us waqt tak vo gunaah maaf nahi hoga

Doosre gunaah sirf tauba se maaf ho sakte hai, lekin ye gunaah tauba se bhi maaf nahi hoga isse is gunaah ki sangeeni ka andaza kiya ja sakta hai khuda ke liye iska ahtimam kare ki na geebat kare na geebat sune aur jis majlis mein geebat ho rahi ho usme guftagu badalne ki kosish kare koi doosra mauzu chedde agar us guftagu ka rukh nahi badal sakte to phir us majlis se uth-kar chale aae, is liye ki geebat karna bhi haram hai geebat sunna bhi haram hai.

Hazrat Anas Bin Malik [rd] Nabie Karim ﷺ ke khaas khadim the dus saal tak Nabie Karim ﷺ ki khidmat ki vo riwayat karte hai ki Nabie Karim ﷺ ne irshad farmaya ki jis raat me'raaj mein mujhe upar le jaya gaya to waha mera guzar aise logo par hua jo apne nakhuno se apne chehre noch rahe the mein ne jibril [al] se pucha ki ye kaun hai unho ne jawab mein farmaya ki ye vo log hain, jo logo ka gosht khate the aur logo ki aabroo par hamle kiya karte the [abu dawood].

Chuki is gunaah ko Nabie Karim ﷺ mukhtalif tariqo se sahabae kiram [rd] ke

saamne pesh farmaya un sab ko peshe nazar rakhna chahiye taki hamare dilo mein iski burai aur kharabi beth jaae, Allah tala apne fazal se iski burai hamare dilo mein bitha de aur is burai aur kharabi se bachne ki taufiq ata farmaye ameen is hadees ke andar apne dekha ki akhirat mein unka ye anjaam hoga ki apne chehre noch rahe hoge aur ek riwayat mein jo sanad ke etbaar se bahut mazbut nahi hai magar ma'ne ke etebaar se sahih hai vo ye hai ki Nabie Karim ﷺ ne farmaya ki geebat ka gunaah zina ke gunaah se bhi bura hai aur vajah iski ye bayan farmaye ki khuda na kare agar koi zina mein muhtala ho jaae, to jab kabhi nadamat aur sharmindagi hogi aur tauba kar lega to "insha Allah" maaf ho jaega; lekin geebat ka us waqt tak maaf nahi hoga jab tak vo shakhs maaf na kar de jis ki geebat aur be-izzati ki gai hai itna khatarnak gunaah hai [majmauz zawa-id].

Ek hadees mein Nabie Karim ﷺ ne farmaya ki jo log geebat karne vale hoge unhone bazahir duniya mein bade achche amal kiye hoge namaze padhi roze rakhe ibadate ki lekin jis waqt ve log pool sirat par se gujrenge aap hazraat jante hai ki pool sirat ek pool hai jo jahannam ke

upar se guzarta hai har insaan ko uske upar se gujarna hai ab jo shakhs jannati hai vo us pool ko par kar ke jannat mein pohcha jaega aur Allah bachaye jisko jahannam mein jana hai usko usi pool ke upar se niche khich liya jaega aur jahannam mein dal diya jaega lekin geebat karne valo ko pool ke upar jane se rok diya jaega aur unse kaha jaega ki tum aghe nahi badh sakte jab tak is geebat ka kaffara na ada kar doge yani jiski geebat ki hai use maafi na mang loge aur vo tumhe maaf na kar de us waqt tak jannat mein dakhil nahi ho sakte.

Ek hadees mein Nabie Karim ﷺ ne yahan tak farmaya ki sood itna zabardast gunaah hai ki uske andar bahut si kharabiya hai aur bahut se gunaaho ka majmua hai aur iska adna gunaah aisa hai (khuda apni panah mein rakhe) jaise koi shakhs apni maa ke sath badkari kare dekhiye sood par itni sakht vaeid aayi hai ki aisi vaeid aur kisi gunaah par nahi aayi phir Nabie Karim ﷺ ne farmaya ki sab se badtarin sood ye hai ki koi shakhs apne musalman bhai ki abroo par hamla kare kitni sakht vaeid bayan farmai [abu dawood].

Ek riwayat mein hai ki Nabie Karim ﷺ ke zamane mein do aurte thi unhone roza rakha aur roze ki halat mein dono aurte

apas mein baatchit karne mein masgul ho gai jiske natije mein geebat tak pohcha gai kisi ka zik'r shuru hua to uski geebat bhi shuru ho gai thodi der baad Nabie Karim ﷺ ki khidmat mein ek sahib aye aur aa kar bataya ki ya rasoolullah un dono aurte ne roza rakha tha magar unki halat bahut kharab ho rahi hai aur pyaas ki vajah se unki jaan labo par aa rahi hai aur ve aurte marne ke karib hai Nabie Karim ﷺ ko vahi ke jariye ye maloom ho gaya ki un aurato ne geebat ki hai chunanche aapne hukam farmaya ki un aurato ko mere paas lao jab un aurato ko Nabie Karim ﷺ ki khidmat mein laya gaya to aapne dekha ki haqiqat mein ve labe dum aayi huyi hai phir aapne hukam diya ki ek bada pyala lao chunanche pyala aya to aapne unme se ek se farmaya ki tum is pyale mein ulti karo jab usne ulti karni shuru ki to ulti ke zariye andar se pip khoon aur gosht ke tukde kharij huye phir doosri aurat se farmaya ki tum ulti karo jab usne ulti karni shuru ki to usme bhi khoon pip aur gosht ke tukde kharij huye yahan tak ki vo pyaala bhar gaya phir Nabie Karim ﷺ ne farmaya ki ye tumhare un bahen bhai yo ka khoon pip aur gosht hai jo tum dono ne roze ki halat mein khaya tha tum dono ne roze ki halat

mein jaaiz khane se to parhez kar liya jo haram khana tha yani doosre musalman bhai ka khoon aur gosht khana usko tumne nahi choda jiske natije mein tum dono ke peto mein ye chize bhar gai thi iski vajah se tum dono ki ye halat huyi uske baad farmaya aainda kabhi geebat ka jurm mat karna goya ki us mauke par Allah taala ne geebat ki surate misal dikha di ki geebat ka ye anjaam hota hai baat asal mein ye hai ki hum logo ka jokh kharab ho gaya hai hamari his mit chuki hai jiski vajah se gunaah ki burai aur kharabi dil se jati rahi hai lekin jin logo ko Allah taala sahi his ata farmate hai aur sahi jokh ata farmate hai unko iska mushaada bhi kara dete hai.

Chunanche ek taabie jinka naam Rabiee hai vo apna waqiya bayan karte hai ki ek martaba mein ek majlis mein pohcha mein ne dekha ki log bethe huye baate kar rahe hai mein bhi us majlis mein beth gaya ab baate karne ke doran kisi aadmi ki geebat shuru ho gai mujhe ye baat buri lagi ki hum yaha majlis mein beth kar geebat kare chunanche mein us majlis se uth kar chala gaya is liye ki agar kisi majlis mein geebat ho rahi ho to admi ko chahiye ki usko roke aur agar rokne ki takat na ho to kum se kum guftagu mein

sharik na ho balki uth kar chala jaae chunanche mein chala gaya thodi der baad khayal aya ki ab us majlis mein geebat ka mozu khatm ho gaya is liye mein dobara us majlis mein jakar unke saath beth gaya ab thodi der mein idhar udhar ki baate hoti rahi lekin thodi der ke bad phir geebat shuru ho gai lekin meri himmat kamzor pad gai aur mein us majlis se uthna saka aur jo geebat vo log kar rahe the pehle to usko sunta raha aur fir mein ne khud bhi geebat ke ek do jhumle keh diye jab us majlis se uth kar ghar vapis aya aur raat ko soya to khwaab mein ek intehe kale rang ke admi ko dekha jo ek tasht mein mere paas gosht lekar aya jab mein ne gor se dekha to maloom hua ki vo suvar ka gosht hai aur vo kale rang ka admi mujhe ye keh raha hai ki ye suvar ka gosht khao mein ne kaha mein musalman admi hu suvar ka gosht kaise khau usne kaha ki nahi ye tumhe khana padega aur phir zabardasti usne gosht ke tukde utha kar mere mooh mein thus na suru kar diya ab mein mana karta ja raha tha aur vo thusta ja raha tha phir issi shadid taklif ki halat mein meri neend khul gai jab jagne ke baad mein ne khane ke waqt khana khaya to khwaab mein jo suvar ke gosht ka badbudar aur

kharab zayka tha vo zayka mujhe apne khane mein mehsus hua aur tees din tak mera ye haal raha ki jis waqt bhi mein khana khata to har khane mein us suvar ke gosht ka badtarin zayka mere khane mein shamil ho jata aur is wakiye se Allah taala ne is par mutanabah farmaya ki zarasi dair mein jo geebat kar li thi uska bura zayka mein tees din tak mehsus karta raha Allah hum sab ki hifazat farmaye Aameen.

Baat asal mein ye hai ki is mahol ki kharabi ki wajah se hamari lalach his kharab ho gai hai is liye gunaah ka gunaah hona mehsus nahi hota Hazrat Muhammad Yakub Nanotvi[ؒ] farmaya karte the ki ek martaba ek jagah dawat mein khaneke ek do lukme kha liye the vo khana kuch mustabah sa tha uske haram hone ka kucch shuba tha bad mein farmate hai ki mein ek ya do lukme jo kha liye to uska andhera mahino tak dil mein mehsus hota raha aur bar bar bure khayal dil mein ate rahe gunaah karne ke jazbe dil mein paida hote rahe aur gunaah ki taraf ragbat hoti rahi gunaah ka ek asar ye bhi hai ki uski wajah se dil mein julmat paida ho jata hai us julmat ke natije mein doosre gunaah karne ke takaze paida hote hai aur unki taraf

aadmi badhne lagta hai aur gunaaho ke shauk paida ho jata hai Allah taala hum logo ki his ko durust farma de ameen baharhal ye geebat ka gunaah bada khatarnak gunaah hai jisko Allah taala sahi samajh ata farma de vo hi jan sakta hai mein ye kya kar raha hu isse andaza kare ki geebat kitna bada gunaah hai.

Lekin ek baat zara samajh lijiye vo ye ki geebat ki tariff to mein ne apko bata di thi ki kisi ki peeth pichche is tarah zik'r karna ki agar usay maloom hua to usko nagawara ho chahe baat sahi ki ja rahi ho ye hai geebat lekin shariyat ne har chiz ki riyat rakhi hai insaan ki fitrat ki bhi riyat ki hai insaan ki jaaiz zaruriya ka bhi lihaz rakha hai is liye geebat se chand chizo ko alag kar diya hai agarche bazahir vo geebat hai lekin sharian jaaiz hai.

Jaise ek shakhs aisa kaam kar raha hai jis se doosre ko nuksan pohchane ka andesha hai ab agar us doosre ko uske bare mein na bataya gaya to vo uske hatho se nuksan ka shikar ho jaega us waqt agar aap us doosre shakhs ko bata de ki falan shakhs se hoshiyar rahna to aisa karna jaaiz hai ye baat khud Nabie Karim ﷺ ne sikha di thi har baat bayan karke duniya se tashrif le gae chunanche Hazrat Ayeshaؓ farmati hai ki ek

martaba mein Nabie Karim ﷺ ki khidmat mein bethi huyi thi ki Aap ﷺ ne us shakhs ki tarif ishara karke mujh se farmaya ki ye shakhs apne kabile ka bura aadmi hai hazrat aisha [rd] farmati hai ki mein zara sambhal kar beth gai ki ye bura aadmi hai zara hoshiyar rehna chahiye jab vo shakhs majlis mein aa kar beth gaya to Nabie Karim ﷺ ne apni aadat mutabik narm andaz mein guftagu farmai uske baad vo shakhs chala gaya to Hazrat Ayesha^{رض} ne Aap ﷺ se pochha ki ya Rasoolullah aapne farmaya ki ye shakhs bura admi hai lekin jab vo aap ke pas beth gaya to aap uske sath bahut narmi se aur mithe andaz mein guftagu karte rahe ye kya baat hai aap ne jawab mein farmaya ki dekho vo badtareen shakhs hai jiski burai ke khauf se log usko chhod de yani is aadmi mein tabiyat ke lihaz se fasad hai agar iske sath narmi ka mamla na kiya jaae to kitna fasad khada kar sakta hai is liye mein ne apni adat ke mutabik uske sath narmi ka mamla kiya ulmae kiram ne is hadees ki sharah mein likha hai ki is hadees mein Nabie Karim ﷺ ne pehle se Hazrat Ayesha^{رض} ko bata diya tha ki ye bura admi hai bazahir ye geebat hai is liye ki uske peeth pihche uski burai ki ja rahi hai lekin ye geebat is liye jaaiz hai

ki uske zariye Nabie Karim ﷺ ka maqsad ye tha ki Hazrat Ayesha^{رض} ko mutanabbah kar diya jaae ki ayinda vo uske kisi fasad ka shikar na ho jaae is liye kisi shakhs ko doosre ke zulm se bachane ke liye uske peeth pihche uski burai bayan kar di jaae to ye geekat mein dakhil nahi hai aisa karna jaaiz hai.

Balki baaz surato mein uski burai bayan karna wajib hai jaise ek admi ko apne dekha ki vo doosre par hamla karna aur uski jaan lene ki tayyari kar raha hai to aisi surat mein us doosre shakhs ko batana wajib hai ki tumhari jaan khatre mein hai taki vo apna bachav kar sake is liye aise mauke par geekat jaaiz ho jati hai.

Ek hadees hai jiska sahi matlab log nahi samajhte aur vo ye hai ki ek hadees mein Nabie Karim ﷺ ne farmaya vo ye hai ki “fasik ki geekat, geekat nahi hai” iska matlab baz log ye samajhte hai ki jo shakhs kisi bade gunaah ke andar muhtala hai to uski jo chahe geekat karte raho jaaiz hai ya jo biddaton mein muhtala hai to uski geekat jaaiz hai halan ki is kaul ka ye matlab nahi balki iska ye matlab hai ki jo shakhs khuleaam buraiyo aur gunaaho ke andar muhtala hai jaise ek shakhs khullam khulla sharab pita hai ab aur koi uske piche ye kahe ki vo

shakhs sharab pita hai to vo geebat nahi hai is liye ki vo to khud hi elan kar raha hai ki mein sharab pita hu ab agar uske piche uske sharab pine ka tazkira kiya jaega to usko nagawari nahi hogi is liye ki vo to khud logo ke saamne pita hai is liye ye geebat mein शामिल nahi hoga.

Lekin jo kaam vo dusro par zahir karna nahi chahta agar uska tazkira aap logo ke saamne karenge to vo geebat mein dakhil hoga jaise vo khullam khulla sharab to pita hai khullam khulla sood to khata hai lekin koi gunaah aisa hai jo vo chhup kar karta hai aur logo ke saamne vo zahir nahi karna chahta aur vo gunaah aisa hai ki uska nuksan doosre ko nahi pohcha sakta to ab uski geebat karna us gunaah ka tazkira karna jaaiz nahi is liye jis gunaah aur burai ka kam vo khullam khulla kar raha ho uska tazkira geebat mein zahir nahi warna geebat mein dakhil hai ye matlab hai is kaul ka ki “fasik ki geebat, geebat nahi”.

Hazrat Thanvi^{رحمہ اللہ علیہ} farmate hai ki ek majlis mein Hazrat Umar^{رضی اللہ عنہ} ke sahabzade Hazrat Abdullah bin Umar^{رضی اللہ عنہ} maujood the usi majlis mein kisi shakhs ne hajjaj bin yusuf ki buraiyya shuru kar di to Hazrat Abdullah bin Umar^{رضی اللہ عنہ} ne unko toka aur farmaya ki dekho ye jo tum unki buraiyya

bayan kar rahe ho ye geemat hai aur ye mat samajna ki agar hajjaj bin yusuf ki gardan par sekdo insaan o ka khoon hai to ab uski geemat halal ho gai halaki uski geemat halal nahi huyi balki Allah taala jaha hajjaj bin yusuf se un sekdo insaano ke khoon ka hisab lenge jo uski gardan par hai to wahan us geemat ka bhi hisab lenge jo tum uske pihche kar rahe ho Allah tala mehfuz rakhe ameen is liye ye mat samjho ki falan shakhs fasik va fazir [bura] aur biddati hai uski jitni chaho geemat kar lo balki uski geemat karne se bachna wajib hai.

Ek aur mauke par bhi geemat ko shariyat ne jaaiz karar diya hai vo ye hai ki ek shakhs ne tum pare zulm kiya aur ab us zulm ka zikr kisi doosre ko karte ho ki mere saath ye zulm hua hai aur ye zyadti huyi hai ye geemat nahi usme gunaah nahi chahe vo shakhs jiske saamne tum us zulm ka zikar kar rahe ho us zulm ki talafi kar sakta ho ya na kar sakta ho jaise ek shakhs ne tumhari chori karli ab ja kar thaane mein ittila kar do ki falan shakhs ne chori kar li hai to ab agarche ye uske peeth pihche uska tazkira hai lekin geemat mein dakhil nahi hai is liye ki tumhe nuksan pohchaya gaya tum par zulm kiya gaya aur ab tumne us zulm ke

khilaf jakar shikayat ki vo tumhare zulm ki talafi kar sakte hai to ye geebat mein dakhil nahi hai lekin agar us chori ka tazkira aise shakhs ke saamne kiya ja raha hai jo us zulm ki talafi nahi kar sakta jaise chori ke waqiye ke baad kuchh log tumhare paas aye to tumne unke saamne tazkira kar diya ki aaj raat falan shakhs ne hamare sath ye zyadati kar di to ye bayan karne mein koi gunaah nahi ye geebat mein dakhil nahi dekhiye shariyat mein hamari fitrat ki kitni riyayat rakhti hai insaan ki fitrat ye hai ki jab uske sath zulm ho jaae to kum se kum vo apne gum ka dukhda ro kar apne dil ki tasalli kar sakta hai chahe dusra shakhs uski talafi kar sakta ho ya na kar sakta ho is liye shariyat ne ijazat de di ki iski ijazat hai vaise to Allah taala is baat ko pasand nahi farmate ki burai ka tazkira kiya jaae lekin jis shakhs par zulm hua vo apna zulm dusro ke saamne bayan kar sakta hai ye geebat mein dakhil nahi balki jaaiz hai baharhal ye jagahe alag hai jinhe geebat se Allah taala ne nikal diya hai isme geebat ka gunaah nahi lekin inke alava hum log majlis mein beth kar kissa bayan karne ke taur par waqt guzari ke taur par majlis jamane ke taur par dusro ka zikar shuru kar dete hai

ye sab geebat ke andar dakhil hai khuda ke liye apni jano par raham kar ke iska darvaza bandh karne ki kosish kare aur zara is zaban ko kabu mein laye isko thoda sa lagam lagae Allah taala hum sabko isse bachne ki tawfiq aata farmaye Aameen.

Geebat ka tazkira mein ne apke saamne kar diya aur apne sun liya lekin sirf kehne sunne se baat nahi banti jab tak pakka ahad aur irada na kiya jaae himmat na ki jaae aur kadam aghe na badhaya jaae pakka irada kar lo ki aaj ke baad is zaban se koi geebat ka kalima nahi niklega insha Allah aur agar kabhi galti ho jaae to fauran tauba kar lo aur sahi ilaaj iska ye hai ki jiski geebat ki hai usse maafi mang lo ki mein ne tumhari geebat ki hai mujhe maaf kar do Allah ke kuchh bande ye kam karte hai.

Hazrat Thanviؒ farmate hai ki baz log mere pas ate hai aur kehte hai ki mein ne apki geebat ki thi mujhe maaf kar dijiye mein unse kehta hu ki mein tumhe maaf kar dunga lekin ek shart hai vo ye hai ki pehle ye bata do ki kya geebat ki thi taki mujhe pata chale ki mere piche kya kaha jata hai agar bata doge to mein maaf kar dunga phir farmaya ki mein is hikmat se puchta hu ki ho sakta hai ki jo baat mere

bare mein kahi ja rahi ho vo durust ho
 aur wakai mere andar vo galti maujood
 ho aur puchne se vo galti saamne aa
 jaaegi to Allah taala mujhe usse bachne
 ki taufik de denge is liye mein puchta hu
 is liye agar geebat kabhi ho jaae to uska
 ilaj ye hai ki usse keh do ki mein ne apki
 geebat ki hai us waqt apke dil par ari
 challegi apni zaban se ye kehna to bada
 mushkil kam hai lekin ilaazj yehi hai do
 char martaba agar ye ilaaj kar liya jaae to
 insha Allah ayinda ke liye sabak ho jaega
 buzurgo ne isse bachne ke doosre ilaaj
 bhi zikar farmaye hai jaise Hazrat Hasan
 Bari[ؑ] farmate hai ki jab doosre ka tazkira
 zaban par ane lage to us waqt fauran
 apne aibo ka khayal karo koi insaan aisa
 nahi jo aib se khali ho aur ye khayal lavo
 ki khud mere andar fala burai hai mein
 dusro ki kya burai karu aur us azaab ka
 dhyan karo jiska bayan abhi hua ki ek
 kalima agar zaban se nikal duga lekin
 uska anjaam kitna bura hai iske sath sath
 Allah taala se dua maango ki ya Allah is
 bala se najat ata farma dijiye jab kabhi
 majlis mein koi tazkira ane lage to fauran
 Allah taala ki taraf ruju kar lo ya Allah ye
 tazkira majlis mein aa raha hai mujhe
 bacha lijiye mein kahi iske andar mubtala
 na ho jao.

Lekin baz riwayaton mein jo agarche hai to kamzor lekin mayne ke etbar se sahi hai ki agar kisi ki geebat ho gai hai to us geebat ka kaffara ye hai ki uske liye khub dua karo istigfar karo jaise farz kare ki aaj kisi ko gaflat se tambih huyi ki haqiqat mein aaj tak hum badi sakht galti ke andar mubtala rahe maloom nahi kin kin logo ki geebat kar li ab ayinda insha Allah kisi ki geebat nahi karoge lekin ab tak jinki geebat ki hai unko kahan kahan tak yaad kare aur kaise maafi mange is liye ab unke liye dua karo istigfar kar lo [mishkat shareef].

Hazrat Ashraf Ali Thanviؒ aur mere walid Hazrat Muhammad Shafiؒ ne to ye kiya tha ki ek khat likh kar sabko bhijva diya us khat mein ye likha tha ki zindagi mein maloom nahi apke kitne huqooq barbad huve honge kitni galtiya hovi hongi mein mukhtasar tor se aap se maafi mangta hu ki Allah ke liye mujhe maaf kar dijiye ye khat apne tamam talluqat valo ko bhijva diya ummid hai ki Allah tala iske zariye un huqooq ko maaf kar denge lekin man le ki aise logo ke huqooq zaya kiye hai jinse ab ruju karna mumkin nahi ya to unka intiqal ho chuka hai ya aisi jagah chale gae hai ki unka pata maloom karna mumkin nahi to aisi surat

ke liye Hazrat Hasan Basriؒ farmate hai ki jiski geebat ki gai thiya jinki huqooq zaya kiye the unke haq mein khub dua karo ki ya Allah mein ne uski jo geebat ki thi usko uske haq mein tarakkie darjat ka sabab bana dijiye aur usko deen va duniya ki tarakki ata farmaiye aur uske haq mein khub istigfar karo to ye bhi uski talafi ki ek shakal hai agar hum bhi apne talluqat valo ko is kism ka khat likha kar bhej de to kya isse hamari shaan ghat jaaegi ya beizzati ho jaaegi kya baeid hai ki iske zariye se Allah tala hamari maafi ka saman kar de.

Hadees shareef mein aya hai ki agar koi Allah ka banda kisi doosre se maafi mange aur sachche dil se mange ab agar saamne vala ye dekh kar ki ye mujhse maafi mang raha hai nadim aur sharminda ho raha hai usko maaf kar de to Allah tala us maaf karne vale ko us din maaf karega jis din usko maafi ki sabse zyada hajat hogi aur agar ek shakhs nadim ho kar maafi mang raha hai lekin ye shakhs maafi dene se inkar kar raha hai ki mein maaf nahi karuga to Allah taala farmate hai ki me usko us din maaf nahi karunga jis din usko maafi ki sabse zyada zaroorat hogi jab tu mere bande ko maaf nahi karta to tujhe kaise maaf kiya

jaae is liye ye bada khatarnak mamla hai is liye agar kisi shakhs ne nadamat ke sath doosre se maafi mangli to usne apna fariza ada kar liya usse bari ho gaya chahe dusra shakhs maaf kare ya na kare is liye huqooq ki maafi mang kar har waqt tayyar rehna hai.

Hum aur aap kis ginti aur kis line mein hai Nabie Karim ﷺ ek martaba masjide nabvi mein khade ho gae aur tamam sahabae kiram ko khitab karte huye farmaya aaj mein apne aap ko tumhare havale karta hu agar kisi shakhs ko mujh se taklif pohchi ho ya mein ne kisi ki jaani maali kisi bhi etibar se haqtalfi ki ho to aaj mein tumhare saamne khada hu agar badla lena chahte hoto badla le lo aur agar mujhe maaf karna chahte ho to maaf kar do taki kal qayamat ke din tumhara koi haq mere upar baki na rahe bataiye Nabie Karim ﷺ vaha muhsine azam aur peshvae azam jinke ek sas ke badle sahabae kiram apni jaane qurbaan karne ke liye tayyar the vo farma rahe hai ki mein ne kisi ko mara ho ya taklif pohchai ho to vo mujh se badla le le chunanche ek sahabi khade ho gae aur kaha ki ya rasululallah aapne ek martaba meri kamar par mara tha mein uska badla lena chahta hu huzoor sallallahu alaihi

wasallam ne kisi nagawari ka izhar nahi farmaya balki farmaya ki aa jao aur badla le lo kamar par mar lo jab vo sahabi kamar ke piche aa gae to unhone farmaya ki ya rasulullah jis waqt aap ne mujhe mara tha us waqt meri kamar nangi thi aur is waqt apki kamar par kapda hai agar mein is halat mein badla lunga to badla pura nahi hoga Nabie Karim ﷺ us waqt chadar odhe huve the aapne farmaya ki mein chadar utha deta hu chunanche jis waqt aapne chadar uthayi to un sahabi ne age badh kar us nabuvat ki mahor ko chum liya jo apki pusht par thi aur phir un sahabi ne farmaya ki ya rasoolullah ye gustakhi meine sirf is liye ki taki mujhe is nabuvvat ki mahor ko bosa lene ka mauka mil jaae Aap ﷺ mujhe maaf farma de [mujamuj jawayad] Is tarah Nabie Karim ﷺ ne apne aap ko sahabae kiram ke saamne pesh kar diya ab hum aur aap kis shummar va katar mein hai agar hum bhi apne talluqat valo ko ye likh kar bhej de to isse hamara kya bigad jaega shayad iske zariye se Allah tala hamre gunaaho ko maaf farma de Allah tala hum sabko is par amal karne ki taufiq ata farmaye ameen.

Dekhiye islam ka ek usool hai jo Nabie Karim ﷺ ne irshad farmaya vo ye hai ki

imaan ka takaja yah hai ki apne liye bhi vohi pasand karo jo doosro ke liye pasand karte ho aur jo apne liye na pasand ho voh doosre ke liye bhi na pasand karo accha ye batavo ki agar koi sakhs is tarah pit piche burai se tumhara zikar kare to us waqt tumhare dil per kya gujregi tum usko accha samjoge ya bura samjoge agar tum usko bura samajte ho aur apne liye pasand nahi karte to phir kya vajah hai ki usko tum apne bhai ke liye pasand karo ye dohra meyar banana ki apne liye kuch aur paimana aur doosre keliye kuch aur paimana issi ka naam doglapan hai goya geebat ke andar munafaqat bhi dakhil hai jab in baato ko soochoge aur is gunaah par jo aajab diya jaega usko soochoge to insha Allah geebat karne ke jazbe mein kami aayegi.

Hazrat Thanviؒ to yah tak farmate hai ki geebat se bachne ka aasan raasta yah hai ki doosre ki zikar karo hi nahi na acchai se aur na burai se kyuki yah shaitan bada khabis hai isliye ki jab tum kisi ka zikar acchai se karoge ki fala sakhs bada accha aadmi hai uske andar yah acchai hai to dimag mein yah baat rahegi ki mein to uski geebat to nahi kar raha balki acchai se uska zikar kar raha hu lekin phir ya hoga ki uski acchaiya bayan karte karte

shaitan koi jumla darmiyani mein aisa dal dega jis se vah acchai burai ke andar tabdil ho jaaegi jaise vah kahega ki fala sakhs hai to bada accha aadmi magar uske andar fala kharabi hai yah lafz “magar” aakar sara kaam kharab kar dega iska natija yah hoga ki guftagu ka rukh geebat ki taraf muntakil ho jaega isliye Hazarat Thanvi[ؒ] farmate hai ki doosro ka zikar karo hi nahi isliye ki doosre ka zikar karne ki jaroorat hi kya hai na acchai se karo aur na burai se karo aur agar kisi ka zikar achai se kar rahe ho to phir zara kamar kas ke bheto taki shaitan galat raaste par na dale.

Are bhai doosre ki burai kyu karte ho apni taraf nigaah karo apne aibo ka khayal karo agar doosre ke andar koi burai hai to us burai ka aazab aur sawab vah jane aur uska Allah jane tumhare aamal ka sila milna hai uski fikar karo apni taraf dhyan karo apne aibo ko dekho doosre ke aibo ka khayal insaan ko usi waqt aata hai jab insaan apne aap se aur apni buraiyo se be khabar hota hai lekin jab apne aibo ka dhyan hota hai us waqt kabhi doosre ki burai ki taraf khayal nahi jata doosre ki burai ki taraf uski zaban hi nahi uth sakti bahadur shah zafar marhoom ne bade achchhe sher kahe hai

farmate hai

They jab apni buraiyo se bekhabar
Rahe dhundhte auro ke aib va hunar

Padi jab apni burai par jo nazar

To nigaah mein koi bura na raha

Allah taala apne fazal se apne aib ka khayal aur dhyan hamare dilo mein paida farma de ameen ye sara fasad isse paida hota hai ki apni taraf dhyan nahi hai ye khayal nahi hai ki mujhe apni kabar mein ja kar sona hai iska khayal nahi hai ki mujhe Allah taala ke saamne jawab dena he magar kabhi ioski burai ho rahi hai kabhi uski burai ho rahi hai iske andar falan aib hai uske andar falan aib hai bas din rat iske andar fase huye haikhuda ke liye isse najat hasil karne ki kosish kare. Jin halat mein jis muhashre se hum log guzar rahe hai iske andar ye kam to mushkil hai isme koi shaq nahi lekin agar isse bachna insaan ke ikhtiyar se bahar hota to Allah taala isko haram na karte isliye isse bachna insaan ke ikhtiyar mein hai jab kabhi bhi majlis ke andar baat chit ka mauzu tabdil ho to usko vapas le aao aur agar kabhi geebat ke andar mubtala ho jao to fauran istigfar karo aur ayinda bachne ke liye dobara irade ko taza karo. Yaad rakho ye geebat aisi chiz hai jo fasad paida karne vali hai jhagde iske

zariye hote hai apsi na ittafakiya isse paida hoti hai aur samaj mein is waqt jo bigad nazar aa raha hai isme bahut bada dakhla geebat ka hai agar koi shakhs sharab pita ho (khuda apni panah mein rakhe) to jo shakhs zara bhi deen se talluq rakhne wala hai wo usko bahut buri nigah se dekhega aur usko bura samjega aur ye sochege ki ye shakhs buri lat ke andar muhtala hai aur jo shakhs muhtala hai wo ye sochege ki mujh se badi galti ho rahi hai mein ek bade gunaah ke andar muhtala hu lekin ek shakhs geebat kar raha hai to uske bare mein itni burai ka ehsas dil mein paida nahi hoga aur na khud geebat karne wala ye samajta hai ki mein kisi bade gunaah ke andar muhtala hu aur iska matlab ye hai ki is gunaah ki burai dil mein bethi hui nahi aur iski haqiqat ka pure tarique se etikaad nahi hai warna dono gunaaho mein koi farq nahi hai agar usko bura samaj rahe hai to isko bhi bura samajna chahiye is liye iski burai dilo mein paida karo ki ye khatarnak bimari hai.

Ek bar ummul mominin Hazrat Ayesha^{رض} ne Nabie Karim^ﷺ ke saamne maujood thi bato bato mein Hazrat Safiya^{رض} ka zikar aa gaya ab ba shari takaze ki wajah se sautan ke andar zara si khich-tan huva karti hai

Hazrat Safiya^{رضی} ka qad zara chhota tha Hazrat Ayesha^{رضی} ne zikra karte waqt hath se ishara kar diya ki vo chote qad vali thigni hai zaban se ye nahi kaha ki ye thigni hai balki hath se ishara kar diya to Nabie Karim^ﷺ ne Hazrat Ayesha^{رضی} se farmaya ae Ayesha aaj tumne aisa amal kiya hai ki agar is amal ki bu aur iska zahar samandar mein dal diya jaae to pure samandar ko badbudar zehrila bana de ab aap anadaza lagae ki Nabie Karim^ﷺ ne geebat ke mamooli ishare ki kitni burai bayan farmai hai aur farmaya ki koi shakhs mujhe sari duniya ki daulat lakar de to bhi mein kisi ki nakal utarne ko tayyar nahi jisme doosre ka mazak udana ho jisme uski burai ka pehlu nikalta ho [tirmezi shareef].

Ab to nakal utarna funoone latifa ke andar dakhil ho gay hai aur vo shakhs tarif va tausif ke kalimat ka mustahik hota hai jisko doosre ki nakal utarne ka fan ata ho halaki Nabie Karim^ﷺ ye farma rahe hai ki koi shakhs sari duniya ki daulat bhi lakar de de tab bhi mein nakal utarne ko tayyar nahi isse aap andaza kar sakte hai ki Nabie Karim^ﷺ ne kitne ehtimam se in bato ko roka hai Magar hum logo ko maloom nahi kya ho gaya hai ki hum sharab pine ko bura samjege lekin

geebat ko bura nahi samajhte isko maa ka dudh samjha hua hai Koi majlis isse khali nahi khuda ke liye isse bachne ki pabandi kare.

Isse bachne ka tarika ye hai ki iski burai zahen mein bithake Allah taala se dua kare ki ya Allah ye geebat bada sangeen gunaah hai mein isse bachna chahta hu lekin majliso mein dost va ahbaab va ajeez va rishtedaro se baat karte huve geebat ki baate bhi ho jati hai ya Allah mein apni taraf se is baat ka azma karta hu ki ayinda geebat nahi karunga lekin is azma pe kayam aur sabit rehna apki taufik ke bagair mumkin nahi ya Allah apni rehmat se mujhe iski taufiq ata farma ya Allah mujhe himmat ata farma hausla ata farma dijiye azma kar ke ye dua kar le ye kam aaj hi karle.

Dekho ki jab tak insaan kisi kam ka ahad aur irada nahi kar leta us waqt tak duniya mein koi kam nahi ho sakta aur dusri taraf shaitan har acche kam ko talta rehta hai accha ye kam kal se shuru kar lenge aur phir kal ati hi nahi kal ayi to koi uzar pesh aa gaya ab kaha ki kal se shuru karenge aur fir kal ati hi nahi jo kam karna ho vo abhi kar lo is liye ki jis kam ko tala diya vo tal jaega dekhiye agar kisi ko rozgar na mil raha ho to to vo rozgar

ke liye bechen hoga ya nahi kisi par agar karz ho to vah karz ada karne ke liye bechen hoga ya nahi agar koi bimar hai to voh shifa hasil karne ke liye bechen hai ya nahi to phir kya vajah hai ki hamare andar is baat ki becheni kyo nahi ki hum se ye buri adat nahi choot rahi hai becheni paida kar ke do rakat “salatul hazat” padh kar Allah se dua karo ki ya Allah mein is burai se bachna chahta hu apni rahmat se is burai se bacha lijiye aur hame istikamat (apne is irade par jame rehna) ata farma dijiye dua karne ke bad is baat ka irada kar ke apne upar pabandi laga le Hazrat Thanviؒ farmatein hai ki agar isse kam na chale to apne upar jurmana mukarrar kar lo jaise ye irada karle ki jab kabhi geebat hogi to do rakat nafil padhunga ya itni rakam sadka karunga is tarah dhire dhire karne se insha Allah isse najat ho jaaegi aur is bimari se najat hasil karni hai aur iski becheni aisi hi paida karni hai jaise bimar admi ilaaj karne ke liye bechen hota hai is liye ki ye bhi ek bimari hai aur bahut khatarnak bimari hai aur jismani bimari se zyada khatarnak hai is liye ki ye bimari jahannam ki taraf leja rahi hai is liye khud bhi isse bache aur apne ghar valo ko bhi isse bachaye is liye ki khas taur se

aur to ke andar ye vaba bahut zyada aam hai jaha aurte bethi bas kisi na kisi ka zikar shuru ho gaya aur usme geebat shuru ho gai aur aurte is par amal shuru karle aur is gunaah se bach jaae to gharano ki islah ho jaae Allah tala mujhe bhi amal ki taufiq ata farmaye ameen.

Ek aur gunaah jo geebat se milta jhulta hai aur itna hi sangeen hai Balki isse zyada sangeen hai vo hai “chugli” arbi zaban mein isko “namima” kehte hai urdu zaban mein namima ka tarjuma chugli se kiya jata hai lekin iska ye sahi tarjuma nahi hai Is liye ki namima ki haqiqat ye hai ki kisi shakhs ki koi burai doosre ke saamne is niyat se ki jaae taki sunne vala use koi taklif pohchaye aur ye shakhs khus ho ki aacha hua usko ye taklif pohchi ye hai namima ki tarif aur isme zaroori nahi hai ki jo burai isme bayan ki hai vo haqiqat mein uske andar maujood ho chahe vo burai uske andar maujood ho ya naho lekin tumne sirf is vajah se usko bayan kiya taki dusra shakhs usko taklif pohchaye ye namima hai.

Quran va Hadees mein iski bahut zyada majammat aur burai bayan ki gai hai aur ye geebat se bhi zyada sakht is vajah se hai ki geebat mein niyyat ka bura hona

zaroori nahi hai ki jiski mein geebat kar raha hu usko koi taklif ya sadma pohche lekin namima mein badniyati ka hona bhi zaroori hai is liye namima do gunaaho ka majmua hai ek to isme geebat hai dusra ye ki doosre musalman ko taklif pohchane ki khwahish aur niyaat bhi hai is liye is mein double gunaah he aur is liye qurane karim aur hadees mein iski badi sakht vaeide ayi hai chunanche farmaya ki kafiro ki shifat bayan karte huye farmaya ki ye us shakhs ki tarah chalte hai jo dusro ke upar tane deta hai aur chugliya lagata phirta hai hadees sharif mein Nabie Karim ﷺ ne irshad farmaya ki “kattat” yani chugal khor jannat mein dakhil nahi hoga “katat” bhi chugal khor ko kehte hai.

Aur ek hadees mashoor hai ki ek martaba Nabie Karim ﷺ Sahabah e kiramؓ ke sath tashrif le ja rahe the raaste mein ek jagah par dekha ki do qabar bani huyi hai jab aapne un qabaro ke karib pohche to aapne unki taraf ishara karte hue sahaba e kiram se farmaya ki in dono qabaro par azab ho raha hai Allah taala ne Nabie Karim ﷺ par azabe qabra zahir farma diya tha ye azab e qabar aisi chiz hai ki ek hadees mein Nabie Karim ﷺ ne farmaya ki jab qabar ke andar azab hota hai to Allah

tala ne apne fazal va karam se aur rehmat se us azab ki awaze hum se chupali hai warna agar is azab ki awaze hum log sun ne lage to koi insaan zinda na reh sake aur zindagi mein koi kam na kar sake is liye ye rehmat hai ki unhone usko chupa liya hai lekin Allah taala apne kisi kisi bande par isko zahir bhi farma dete hai, Nabie Karim ﷺ par zahir hua ki in dono par azab ho raha hai phir farmaya inko aisi do baton ki wajah se azab ho raha hai ki un baton se bachna unke liye kuch mushkil nahi tha agar ye log chahte to asani se bach sakte the lekin ye bache nahi uski wajah se azab ho raha hai ek ye ki ek sahib peshab ke chito se nahi bachte the ehtiyat nahi karte the jaise aisi jagah pishab kar diya jiski wajah se jism par chite aa gai khas taur se us zamane mein oot bakriya charane ka bhot rivaaj tha aur har waqt un janwaro ke sath rehna hota tha jiski wajah se aksar unki chite pad jati thi usse ehtiyat na karne ki wajah se azab ho raha hai [musanad ahmed].

Ye badi fikar ki baat hai alhamdulillah hamare yaha islam mein paki ke adab tafsil ke sath sikhaye hai ki kis tarah paki karni chahiye lekin aaj magribi tehzeeb ke zere asar zahiri safai suthrai ka bada ehtimam hai lekin shariyat ki paki ke

ehkam ki taraf dhyan nahi laterin aise tariko se banayi jati hain ki unme chito se ahtiyat nahi hoti aur ek hadees mein Nabie Karim ﷺ ne farmaya ki yani peshab se bacho is liye ki aksar qabar ka azab peshab ki vajah se hota hai peshab ke chito ka jism par lag jana kapdo par lag jane ki vajah se qabar ka azab hota hai isliye isme badi ehtiyat ki zaroorat hoti hai.

Aur doosre sahib ko is liye azab ho raha tha ki vo dusro ki chugli bahut kiya karte the iski vajah se qabar mein azab ho raha hai chunki isme Nabie Karim ﷺ ne chugli ko qabar ke azab ka sabab karar diya is liye chugli ka amal geebat se bhi zyada sakht hai isliye ki isme buri niyat se dusro ke saamne burai karta hai taki dusra shakhs usko taklif pohchaye.

Imam Gazaliؒ 'Ahyaul Uloom' mein farmate hai ki dusro ka koi raaz zahir kar dena bhi chugli ke andar dakhil hai ek admi ye nahi chahta ki meri ye baat dusro par zahir ho vo baat acchi ho ya buri ho isse bahas nahi jaise ek maldar admi hai aur vo apni daulat dusro se chupane chahta hai aur vo ye nahi chahta ki dusro ko ye maloom ho ki mere pas itni daulat hai ab aapne kisi tarah sungun laga kar pata laga liya ki uske pas itni daulat hai

ab har shakhs se kehte phir rahe hai ki uske pas itni daulat hai ye jo uska raaz zahir kar diya ye chugli ke andar dakhil hai aur haram hai ya jaise ek shakhs ne apne gharelu mamle ke andar koi plan ya mansuba bana rakha hai aapne kisi tarah pata chala kar dusro ke saamne bayan karna shuru kar diya ye chugli hai isi tarah kisi kism ka raaz ho uski ijazat ke bagair dusro par zahir karna chugli ke andar dakhil hai ek hadees sharif mein Nabie Karim ﷺ ne farmaya ki majliso ke andar jo baat ki jati hai vo bhi amant hai jaise kisi shakhs ne apko raazdar samaj kar majlis mein aapse ek baat kahi ab vo baat aap ja kar dusro se nakal kar rahe hai to ye amanat mein khayanat hai aur ye bhi chugli ke andar dakhil hai.

Zaban ke gunaaho mein se aaj do aham gunaaho ka bayan karna maksud tha ye dono gunaah bade jabardast aur sangeen hai inki sangeeni aapne hadeeso ke andar suni lekin jitney ye sangeen hai aaj inki taraf se utni hi be parvahi aur gaflat hai majlise inse bhari huyi hai ghar inse bhare huye hai zaban keichi ki tarah chal rahi hai rukne ka naam nahi leti khuda ke liye isko lagam do aur isko kabu karo aur isko Allah aur Allah ke Nabie Karim ﷺ ke hukum ke mutabik chalane ki fikar karo

varna iska anjaam ye hai ki iski wajah se ghar ke ghar tabah ho rahe hai apas mein na ittafakiya ho rahi hai fitne hai dushmaniya hai khuda jane kitne gunaaho aur fitno ka zariya hai aur akhirat mein to iski wajah se jo azab hone vala hai wi apni jagah hai Allah tala apne fazal aur rehmat se iski burai aur kharabi samajhne ki taufik ata farmaye aur is par amal karne ki taufik ata farmaye Aameen.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Maktaba Ashraf Composing: Salim Ismail Rawat

